/227/

462 Fishing, an activity of relative unimportance in Guajiro economic life, is also done by the men. It is limited to obtaining certain edible species or to gathering oysters for the pearl trade, and, as in hunting, it is the men who manufacture the necessary equipment and implements.

[226]

Agricultural work is divided between the two sexes. The man is responsible for the preparation of the land for sowing: cutting, clearing and burning, and the tasks of weeding and hilling. Although planting is women's work, certain vegetables have to be planted by men because according to their magic beliefs if these plants are sown by women they will never give a good crop either in quantity or quality; such plants are, for example, fruit trees and creeping plants such as the water melon, melon, calabashes, etc. It is also men's work to fence in their plots of land.

The migration of many males to Venezuela and to other regions bordering on the peninsula, due to the climatic conditions already mentioned, has made it permissible for the women to take part in agricultural tasks normally considered suitable only for men.

The Guajiro man is the one who builds the dwelling. He obtains the help he needs in the form of communal labor, and with this aid he transports the materials and builds his house without any aid from his wife.

462 32 In leisure moments or during the hottest hours of the day, while resting on hammocks, young Guajiro men apply themselves to carving rings, beads for necklaces or bracelets, and amulets or small figures to hang round the neck or wrist, which yield a small income; to make these he uses broom handles, small plastic combs, ram and goat horns, coconut shells and coral. During these moments or whenever the opportunity arises, he also makes toe pieces for his sandals, using a small loom. This occupation has an economic end in the towns where such articles find a ready sale.

[439]

[103 cont.]

789 This charm is personal and nontransferable. If a person who is not the legitimate owner should touch it, he has to submit to the diet just described or his punishment will be madness; his character will be changed, he will have fits of anger without apparent or justified cause, he will suffer from permanent nervousness, and his mind will be come deranged. However, he may look at the charm with the owner's permission without suffering any change in personality. It is useless to steal the charm as it will give no aid to the thief but will remain faithful to its original owner and will most likely cause harm to him who may have appropriated it illegally.

As do nearly all charms, it has its special covering and is kept together with achiote in three successive bags which have been knitted from wool by [104] the same Indian woman who inspired the charm with its magic power. As a matter of fact it is not known of what the charm is made because it cannot be completely uncovered.

787 What is the quality it possesses that makes it so valuable?
789 The native belief insists that when the owner sleeps it makes him dream what is going to happen to him down to the most insignificant detail. During his sleep it tells him who his hidden enemies are, what people wish to do him harm, where they will spy on him when he is traveling on the road, what difficulties he will encounter in the negotiation of an agreement, what words he should use, etc. The owner of the charm wakes up with a start, gets up immediately, quickly finds the charm, and taps it lightly, which averts all evil.

According to the Indians, the charm is like another person that is in every place where its owner is not; it knows the intentions of other people, deduces what is going to happen, and warns its master.

226 Charm for the sea. In Ríohacha one of the Indians who
751 assisted in fishing and the cartage of cargo to and from the ship at the wharf wore, hanging from his neck, a piece of bark of a tree the species of which we could not determine. When we asked him the reason for the charm, he explained that he wore it to safeguard himself from the waves of the sea, that is, to avoid being drowned if some day he should fall into the sea.

[104 cont.]

226 751 [177 184] Never again during our visit did we come across this type of magic object, which leads us to believe that it does not belong to the Guajiro cultural whole, but that it is due rather to the influence of the mulattoes of the coast who, as is well known, are extremely superstitious.

*756 778 Charms used to call spirits. The use of these charms, to which we have referred on other occasions, is limited to shamans. They use them to facilitate the arrival of their protector spirits when they are in a curing trance or are carrying out any of the functions related to their status. Up to the present we have not arrived at a satisfactory explanation of their influence on the spirits, but we might now bring together the few data we do have. One of the female shamans who served us as informant and who [776] came from the Sierra [de] Jarara possessed charms to attract her spirits. She explained to us that as those spirits are assistants, some to young shamans, some to old ones, the charms to facilitate the arrival of their spirits are also of two classes: for young shamans and the other for old ones.

The charm is made from the leaf of a plant called in Guajiro [824] morõno, which is found in abundance on Itojoro Hill. A woman expert in such articles makes them there [105] by grinding the leaves of the plant to a paste and shaping this into a rounded form which she keeps in a small bag of red thread. The larger ones are reserved for the older shamans, and the others, combined with some of the former, are for the younger.

778 789 [325] [532] [173] The guará or guale. The guará or guale, difficult to find at present, is a kind of idol made from solid gold or silver and of which only a few examples exist as they are no longer made. This small idol is an anthropomorphic representation in fetal position, and it does not seem to be an autochthonous product of the Guajiro as they themselves assert that these idols come from their distant ancestors, by which they mean the Arhuaco of the Sierra Nevada de Santa Marta.

This fetish is known sometimes by the name Mareiwa, a divinity or spirit similar to the idea of God but which appears to be nothing else than the spirit of Rain, as we shall see further ahead (cf. "Mareiwa and Wanurú").